

The P A S T O R. 7

A D D R E S S E D

T O T H E

Rev. J O H N W E S L E Y.

By J. H O U G H, of the Inner Temple.

In which the Character of that FALLACIOUS CASUIST is
accurately delineated.

Trace him through every Stage of Life, from Youth to hoary Age, Self Confidence,
Chicanery and Pride, mark all his Steps,

L O N D O N;

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T O

The rev^d JOHN WESLEY.

S I R,

The danger you are in of being lost in the vortex of error, is the motive for prefixing your name to this address.

Having lately been arraigned, on a very interesting occasion, at the bar of the Public, you have thought it expedient to publish a small Tract, as an Apology for an Answer; I term it an Apology, because it does not contain a refutation of any of the charges; nor can I suppose you had any design in the Publication, but to transmit your HERESIES to a deluded multitude, or raise supplies for the benefit of the Sisterhood: You are indeed celebrated for your benevolence, but, like the church of Rome, whose THEOLOGY and DISCIPLINE YOU ESPOUSE and PRACTICE, it seldom extends beyond the pale of the church.

Your conduct in the controversy with Mr. Hervey must have been very exceptionable, to constrain him, who always wrote like a gentleman and a scholar, to expressions of asperity. In one of his letters, he recommends to your consideration MORAL HONESTY: He was too well acquainted with your character, to be mistaken in his man; nor would he have given you that admonition, had he not known your want of it.

In the Sacred Records we read of the blind leading the blind, and the consequence: What an alarming consideration! I lament the situation of those unhappy bigots, who are restrained from enjoying the pleasures of this life, with a delusory prospect of that which is to come.

Did you possess that spirit of meekness, your numerous zealots so industriously propagate, you would pursue a different conduct: But, prone to disputation, the effects, like those of inebriation, hurry you into absurdities, and confirm the truth of Mr. Hervey's position, "That you will contradict yourself, for the pleasure of controversy."

Having for so many years sustained the office of a teacher, with the reputation of a scholar, pride, to which you are not altogether a stranger, recoils at the humiliating precepts of the Gospel: But if the apostle Paul, who for human wisdom and literature had no superior, could submit to instruction, wherein can the consequence of Mr. Wesley, important as it may be in his own estimation, and in the opinion of others, suffer diminution, by receiving the testimony of those, whose words have the evidence of truth, and whose credentials prove the authority of their embassy.

As a politician excuse me if I do not confess your superior abilities: Hitherto, I suspect you have not been able to make a single convert: I wish as much could be said in your sacerdotal function.

If the cause in which Government is engaged must be defended by the pens of venality, I deplore the situation of the Minister, and caution him against reposing confidence in one, whose duplicity of conduct stamps a stigma on his integrity, and whose clerical character will have its proper influence on the dispassionate.

The A U T H O R.



The P A S T O R.

A P R I E S T there is, and he can write ;
 Miraculous ! a P R I E S T indite ;
 Sure wonders then will never cease,
 Here's one as great as GIDEON's fleece,
 Perpetuated let it be,
 In EDWARD SAY's Chronology.
 Not so, indeed, for tho he writes,
 He ne'er intelligible indites ;
 In writing and in preaching too,
 He never does his meaning show ;
 * Peruse his Works, they all abound
 * With hyperbole, and airy sound.

- * One day the law to man is given,
- * As a directory to Heav'n,
- * The next the work is all of grace,
- * Resplendent in the Saviour's face ;
- * Then law and grace together join,
- * And yet the work is love divine.

Such motley stuff, who can endure it,
Unworthy of a country curate.

However men presume to teach,
Or drones for filthy lucre preach ;
In this mankind must all agree,
Divines in judgment sound shou'd be.

LET COMMENTATORS write for gain,
Yet Sacred Writ is clear and plain,

- † So clear and plain from error freed,
- † That man may run, and yet may read.
- * In every age it may be seen,
- * What disputations there have been ;
- * What sad contentions have arose,
- * And friends become the greatest foes ;

† Isa. ch. xxxv. ver. 8.

† Habak. ch. ii. ver. 2.

* Such strange effects from errors spring,
 * For error is a dangerous thing.
 In such a weighty great concern,
 Let REASON's sons a lesson learn,
 In Nature's strength, exert their skill,
 † Advance the freedom of man's will,
 They err, 'tis not the way to Sion's hill.
 The holy PAUL, whose works denote,
 'Twas inspiration all he wrote;
 Before conversion's work took place,
 A work of free and sov'reign grace,
 † Blind Reason for his guide he took,
 And the right way of God forsook;
 In Nature's strength he strove to gain,
 (But all his efforts were in vain)
 The prize, he ne'er by nature could obtain.
 The ancient STOICS learned to know,
 That man was born an heir to woe:
 Within themselves could trace the fall,
 And man the very source of all:

† Eph. ch. ii. ver. 8.

† xxvi ch. of the Acts of the Apostles.

All this they clearly saw, and more,

To his primeval state restore,

Was not within the human pow'r.

† Here reason stops with all her art,

She cannot change a finner's heart;

Direct his feet to tread the road,

That leads to happiness and God;

'That pow'r belongs to him alone,

† Who takes away the heart of stone.

† 'Tis his to teach, 'tis his to show,

The hallow'd path that man shou'd go;

The road which leads to Sion's gate,

† Is very narrow, very strait;

And yet tho strait and narrow too,

It is the way that finners go.

Not finners, who let loose the reigns,

And live in sin, and hug their chains;

Whose lives and actions prove most clear,

What willing slaves to sin they are:

† Jer. ch. 10. ver. xxiii. † Ezek. ch. xxxvi. ver. 26. † St. Luke, ch. 11. ver. i.
 † Matt. ch. vii. ver. 14.

Those sure can no pretension claim,
 Of int'rest in the bleeding Lamb ;
 For mourning souls, his blood was spilt,
 He died to purge away their guilt.

NOT REASON'S sons alone we see
 Plung'd in this gulph of misery ;

- * Others there are, a sad mistake,
- * Who law and gospel jointly take,
- * The will of man and grace unite,
- * And boast that they alone are right ;
- * On self repose the greatest merit,
- * And counter-act the Holy Spirit,
- * Whose gracious office 'tis to show,
- * The spring from whence good actions flow.
- † The LAW of God requires of man,
 To pay him more than mortal can,
 Do this and live, so says the Lord,
 It stands recorded in his word :
 The precepts of the law obey,
 It is a debt too great to pay,

† Rom. ch. vii. ver. 14.

For These lines have reference to Mr. Wesley's doctrine of perfection, which John in his first general Epistle remarks, and demonstrates that he remains with the children of God to their dissolution. Mr. Wesley's sentiment upon this passage is repugnant to holy writ, and the experience of all Christians.

For man since Adam's fatal fall,
 What strength he has it is but small,
 † Weakness in all the race is seen,
 The dire effects of Adam's sin.
 * The LAW to man at first was given,
 * Not as a passport unto Heaven;
 * Not to create contentious strife,
 * But as a certain rule of life;
 * Not that a man shou'd walk therein,
 * Upright and holy without sin;
 * With heart and mind so pure and clear,
 * No sin and sorrow ever there;
 * That such a glorious state there is,
 * Reserv'd for all the heirs of bliss;
 * But not for mortal man to know,
 * While resident in flesh below;
 * The souls who long to know that state
 Must humbly God's appointment wait,
 * When disencumber'd from their load
 * Of sin, they soar to Heaven and God.

† Rom. ch. vii. ver. 18.

* These lines have reference to Mr. WESLEY's doctrine of Perfection, which
 St. John in his first general Epistle refutes, and demonstrates that sin remains with
 the children of God to their dissolution. Mr. WESLEY's comment upon that passage
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THUS

THUS MOSES taught, and those of old,
 The same instructive lesson told;
 And all God's faithful pastors since,
 The same almighty word dispense,
 A perfect clear distinction make,
 Nor ever Law for Gospel take,
 † But Law and Gospel rightly sever,
 Nor link them in one chain together.
 It is the duty of a PRIEST,
 To make the word of God a feast;
 And feed thereon both day and night,
 † With consolation and delight;
 Nor think a PRIEST consists in bands,
 And laying on of PRELATES hands;
 Or that his LORDSHIP's solemn face,
 Can give him light, can give him grace:
 And yet how very few receive
 More grace than what the Bishops give,
 How few are sent by God to teach,
 How few from love to sinners preach;

† Deut. ch. 22. ver. xi.

† Rom. ch. 7. ver. xxii.

How

How few are what they might or cou'd be;
 How very few are what they shou'd be;
 And what was once the joy of many,
 Is seldom practic'd now by any;
 The love of wealth usurps the place,
 Of every virtue, every grace,
 And is become the ruling passion,
 With PRIESTS of every rank and nation;
 For scarcely can you meet a PRIEST
 †† Who loves not gold, or else a feast,
 Much better than he does his duty,
 And makes it more his care and study,
 To add and to encrease his store,
 Than serve the Lord, and feed the poor.
 If man wou'd fatal errors shun,
 Let him attend to God's dear Son;
 Who wisely severs Law from Grace,
 And gives to each its proper place.

†† 1. Tim. ch. vi. ver. 10. 2. Tim. ch. iii. ver. 4.

From these passages of Scripture it is evident, that avarice and intemperance were in the Apostles time the principal pursuits of the Clergy. And to those who are most conversant with our modern Theologists I appeal, whether, in general, they do not perceive a striking similitude between them and their predecessors.

REASON, with all her boasted pride,
 And all her vot'ries by her side,
 Cou'd never yet devise a plan,
 To glory God, and humble man.
 † The LAW of God is holy, good,
 But not by Nature understood ;
 † The world by wisdom know not God,
 Nor comprehend his chast'ning rod ;
 † 'Tis sov'reign grace alone that can,
 Remove the guilt and save the man ;
 Dispel each fear, bid sin depart,
 Convince the mind, convert the heart ;
 Instruct mankind to know their duty,
 And make the word of God their study.
 Tho' unattir'd these lines appear,
 Tho' some may snarl, and others sneer,
 They're written with a mind sincere.
 I care not what those hirelings say,
 Who labour only for the pay ;

† Rom. ch. vii. ver 12. † First Epi. Cor. ch. i. ver. 21. † Eph. ch. ii. ver. 8.

Neglectful of the weighty charge,
 And leave their flocks to rove at large ;
 A practice now so common grown,
 As well in Country as in Town,
 That 'tis a prodigy to find,
 A PRIEST of any other mind ;
 Nor is it strange to daily see,
 That those who zealous most shou'd be,
 For God, and for his glorious cause,
 Despise his word, and break his Laws ;
 Nor THOSE who preach to get a name,
 And cant and whine to raise their fame ;
 With fronts of brass, ITINERANT TEACHERS,
 Who from the FORGE, commence field preachers ;
 And in that less laborious life,
 Make free with many a PURSE, and WIFE,
 Then reconcile their ill got gains,
 With every Labourer's worth his pains ;
 While those they dupe complain such crimes,

† Prognosticate the latter times.

Use therefore caution with the best,
 And shun all commerce with the rest.
 PRIEST's now a days can lie, deceive,
 And yet profess how they believe;
 Speak much of God, and things of Heaven,
 Of grace divine, and sins forgiven;
 Of pride subdu'd and holiness,
 And faith in Christ, who paths are peace.
 Of all these things devoutly talk,
 But oh! How few like Enoch walk;
 Attend them to their houses then,
 You find 'em just like other men;
 Regardless, how they spend their Time,
 And venial sins, account no crime.
 At Playhouse, Tavern, and at Ball,
 The PRIEST's the very life of all;
 No matter who exceptions take,
 What havock in the Church they make.
 † Nor Morn or Evening pray'r is seen,
 It is a thing too poor and mean;

 † Psa. liv. ver. 17.

For men of sense and understanding,
 To meddle with or have a hand in;
 And think it is sufficient one day,
 To PRAY and PREACH and that on Sunday;
 All other times are out of season,
 And crimes almost as BAD as treason;
 Regardless what the scriptures say,
 † Their duty is, to watch and pray;
 † To watch and pray, and feed the sheep,
 And safe from every error keep;
 In every thing they ape the fashion,
 And LUXURY's a reigning passion;
 And he's the foundest, best divine,
 Who preaches least, and loves good wine.
 If MAN the stings of conscience feel,
 Send for the PRIEST, he'll lay it still;
 And 'tho the very chief of finners,
 May be absolv'd for some good dinners.
 A smoaking Haunch with Currant Jelly,
 A glutton makes of Doctor - - - -

 † Matt. ch. xxvi. ver. 41.

† St. John, ch. xxi. ver. 17.

Nor does he less delight in fish,
 (A Turbot is a favourite dish ;)
 Is very fond of Mrs. W - - - - -
 Who makes the best of Marrow Puddings.
 At table see him take his place,
 With an emboss'd rich ruby face ;
 His dress more slovenly than smart,
 His appetite made keen by art,
 Mark how the Doctor plays his part.
 To GORMANDISE he thinks no sin,
 And proves the same, by greasy chin,
 Which runs rapacious like a river,
 And leaves the chin a perfect mirror :
 Nor does the merit of the PRIEST,
 In gluttony alone consist ;
 He thinks good eating ; (great's his knowledge,)
 He learn'd the same at Lincoln College ;
 Shou'd have good wine, to crown the feast,
 Enough, and that the very best.
 With rapturous glee can give a Toast,
 And STRENGTH OF HEAD his constant boast ;

For men of sense and understanding,
 To meddle with or have a hand in;
 And think it is sufficient one day,
 To PRAY and PREACH and that on Sunday;
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Is ever pleas'd with rakes to fit,
To hear their ribaldry and wit;
Delights to tell a wanton tale,
On Sunday-eve get drunk with ale;
After preaching a good old Sermon bought,
Of Mary Lewis for a groat.

- * Sometimes on POLITICKS he talks,
 - * And near the court obsequious walks;
 - * Where hungry daws in crowd assemble,
 - * And high fed dames are seen to amble;
 - * When flatter'd by a nod or bow,
 - * Which in some foils spontaneous grow;
 - * Then instantly to work he goes,
 - * To combat with his Lordship's foes;
 - * Who STEADFAST in the good old cause,
 - * Maintain their RIGHT by CHARTER'D LAWS.
 - * The consequence he never minds,
 - * The good effects he always finds;
 - * For soon the teeming Prefs brings forth,
 - * A progeny of monst'rous birth;
- * The

- * The partisans extol the creature,
- * And beauty trace in every feature;
- * While underneath the broad-brim'd hat,
- * He smiles applause, and owns the brat;
- * 'Till some fly elf creates a pother,
- * And gives the bantling to another,
- * Demonstrates the learned CASUIST,
- * To be in POLITICKS a PLAGIARIST.

Sometimes he talks of abstinence,
 'Tis all a farce, a mere pretence;
 He never puts the same in practice,
 A bold assertion, yet a fact is;
 Then sure a man so fond to feast,
 Is not from God, but Baal's PRIEST.
 The PRIEST of God, who minds his duty,
 Makes sacred writ, his constant study.
 With faith and pray'r he reads the word,
 And free dispenses it aboard!

He sees those ORACLES express,

That man was made for happiness;

† Created first in righteousness:

How long he stood in that blest state,
 How soon the fatal Apple eat;
 To know, to him, is nothing worth,
 † The fall the scriptures clear hold forth;
 Within himself he reads this lesson,
 Such knowledge is a special blessing;
 That man with all the grace of nature,
 At best is but a fall'n creature.

† The more his eyes are ope to see,
 The more he learns the deity;
 Sees God in all his works declare,
 OMNIPOTENT's his character.
 The radiant LUMINARY, the sun
 Who daily doth his courses run, †
 Diffusing to the world his light,
 Distinguishing the day from night;
 In all his glorious works proclaim,
 • JEHOVAH is his maker's name.

† Rom. ch. v. ver. 18.

† 2 Epi. Pet. ch. iii. ver. 18.

† Though this definition of the Diurnal motion of the Sun is repugnant to the present system of Astronomy, yet as it corresponds with the word of God, the Author apprehends himself justified in thus describing his Revolution.

The stellar ORBS, which beautiful shine,
 Record their Maker is divine;
 And every REPTILE on the Earth,
 Is God's great work, he gave it birth.
 The CHORISTERS with warbling throats,
 Melodious raise their highest notes,
 And as they hop from spray to spray,
 To usher in the new-born day,
 To God their adoration pay.
 ENLIGHTEN'D thus he still pursues,
 The glorious search by holy clues;
 Blind Nature's curtain soon undraws
 To mystic rites, and Jewish laws:
 † He sees the Paschal Lamb was slain,
 That fallen man might grace obtain;
 † The reason why the Blood was spilt,
 To expiate the Sinner's guilt;
 The dress that priestly Aaron wore,
 An emblematic figure bore;
 The Ark, the Goat, and Budding Rod;
 † Were all directories to God;

† St. John, ch. i. ver 29. † Heb. ch. ix, ver. 22. † Heb. ch. xi ver. 9.

And typical of that great one,
 † The Promis'd Seed and David's Son. †
 When more ENLIGHTEN'D sees more clear,
 The Grace of God in Christ appear;
 Admires the glorious Trinity,
 The Three in One, and One in Three,
 How each a separate office bear,
 And yet alike in essence are.
 The Scriptures how they harmonize,
 And God is holy, just and wise;
 That man by Nature's born to woe,
 † And yet by Grace can all things do;
 † How God and man unite in one,
 † And finners fav'd by Faith alone;
 Hears Christ in all his doctrines say,
 † I am the Truth, the Life, the Way,
 † The open door, the fruitful vine, †
 Round which adhesive tendrills twine;
 Look to the blood that fell for Thee,
 Profusely in Gethsemane;

 † Gen. ch. iii. ver. 15.

† Mark, ch. x. ver. 47.

† Phill. ch. iv. ver. 13.

† Isa. ch. ix. ver. 6.

† Rom. ch. v. ver. 1.

† St. John, ch. xiv. ver. 6.

† St. John, ch. x. ver. 9.

† St. John, ch. xv. ver. 5.

Which purifies, and washes clean
 The guilty soul, defil'd with sin;
 Look to my agonizing pain,
 Which on the Cross I did sustain;
 And view the vast stupendous load,
 The wrath of an avenging God;
 Look to my life of holiness,
 †† My spotless robe of righteousness,
 †† Thy title to eternal bliss.

Thus being taught in Wisdom's school,
 He strict observes the Golden Rule;
 Directs the flock which way to go,
 By precept and example too;
 A generous friend to every spittal,
 And makes his house a little Bethel;
 † He preaches Christ, and not himself,
 For popularity or pelf,
 Abhors all base and sordid views,
 And renders all their proper dues;
 By prudence does increase his store,
 And daily adds a little more;

†† Isa. ch. liv. ver. 17. †† Jer. ch. xxiii. ver. 6. † Second Cor. ch. iv. ver. 5.

Not merely for the sake of riches,
 † To hoard 'em up like some poor wretches,
 Who ne'er bestow a single mite,
 Unless to get advantage by't ;
 But to dispense the same abroad,
 To give the poor, to lend the Lord ;
 His tender sympathizing heart,
 Is always ready to impart
 Beneficence, to private poor,
 Nor lets a beggar pass his door ;
 But succours and supports the faint,
 And freely gives to all who want ;
 Without distinction, Jew or Turk,
 For all mankind are God's great work ;
 Among his flock he doth reside,
 And seeks no other cure beside ;
 He disapproves, as wrong the act is,
 Of those who make a constant practice,
 Of buying livings, to enlarge
 Their coffers, and neglect their charge ;

† Jam. ch. v. ver. 2.

Nor mind how much their flocks decrease,
 So they secure themselves the fleece.
 He treads the steps of that God man,
 The gracious good Samaritan;
 And learns by knowledge sin to hate,
 Tho' resident in rich or great,
 He thinks it right to speak his mind,
 Without restraint to all mankind;
 And tho' the word displeases many,
 He willingly offends not any;
 † Fears no mans frowns, courts no mans smiles,
 For both alike the heart beguiles,
 Set's God before him where he goes,
 † And counsel takes in what he does;
 † He's instant in, and out of season,
 And found in faith, decrys not reason;
 For reason was at first design'd,
 To form the judgment and the mind;
 To evidence beyond dispute,
 The difference 'tween man and brute;

† Jam. ch. ii. ver. 9. † Jam. ch. i. ver. 5. † Second Epi. Tim. ch. iv. ver. 2.

He disapproves that idle scheme,
The making man, a mere machine ;
† Tho' man can do in point of merit,
† No work that's good without the spirit ;
Yet he of Reason makes this use,
What to receive and what refuse.
A few such faithful men there are,
Whom much I honour, much revere ;
Who labour day and night to prove,
† That Christ is God, and God is Love.

† Rom. ch. viii. ver. 26. † Rom. ch. viii. ver. 26. † St. John's Gosp. ch. x. ver. 30.

F I N I S.

